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**O CITY OF MY LOVE!**  
"When He saw the city He wept over it."

BY REV. ARTHUR J. LOCKHART.

O city of My love, Jerusalem! Thou sittest as a queen, with diadem And mantle on; O city of My heart—I see the glory gone!

O city of My love, Jerusalem! I mourn for thee, and worship thy richest gem Of snowy stone; and thou art overthrown!

O city of My love, Jerusalem! Mourning for thee, but more I mourn for them— Thy sons, self-willed, And filled with base. Behold! their awful doom fulfilled!

O city of My love, Jerusalem! I came to save—I came not to condemn; To gather thee, As bird her brood, I came—but ye would none of Me!

O city of My love, Jerusalem! Hadst thou but known the things revealed to them! Whose hearts are wise; But they must now be hid forever from thine eyes.

O city of My love, Jerusalem! I see thee sit without thy diadem And queenly state; Behold, thy house is left unto thee desolate.

**SOME BOOKS OF THE SEASON.**

BY REV. DANIEL CURRY, D. D.

We are coming to the Christmas holidays, which constitute the publishers' and booksellers' harvest season. The specialties for the season—illustrated works and juveniles—appear to be even unusually abundant, and of a higher grade of substantial value as to both matter and style, than at any previous time—which is certainly an agreeable fact, for these books are not only for amusement, but also for instruction, and especially in both taste and morals. There are, also, some decidedly valuable new works appearing of a solid and substantial character, to some of which I propose to pay my respects at this time.

"Echoes from Palestine," by Rev. J. W. Mendenhall, A. M., Ph. D., is a portly volume of 736 pages, large 12mo (Walden & Stowe, publishers), decidedly well printed, and fairly well illustrated, really a good-looking book, such as the Western Book Concern is accustomed to make; and in letter-press they especially excel. The writer is a member of the North Ohio Conference—I see that he is at the head of his delegation to the General Conference—rather a young man, somewhat given to writing, and certainly not without aptitude in that direction. The plan of the book, the writer's ideal, is somewhat unique. It is not a book of travels, though constructed on the framework of journeys through the Holy Land (in 1881), with notes of places and objects; but these are but the shell, while the kernel consists of reflections, and discussions, and illustrations (pictorial or argumentative), disquisitions and theorizing, hung upon this framework of local and historical associations. The range of subjects thus brought under notice is exceedingly broad, extending from the identification of some minor historical locality, to the theory of Christ's temptation, and the problem of evil, "Satan interpreted," and "the ministry of angels." It is refreshing to observe with how much confidence young writers sometimes approach such subjects; perhaps it is well that they do so while young, for they would not later.

Though almost everything seems to be old in Palestine, yet few other countries are so prolific of matters both novel and surprising; and any intelligent delineation of its many subjects, or discussions of their characters and relations, cannot fail to find appreciative readers. The Wilderness, Jerusalem, Samaria, Nazareth, the Sea of Galilee, and the

"Border-land," each in its turn, is made the centre around which are grouped local and historical records, with side-thoughts, very full and elaborate, somehow associated with the several localities. At the Dead Sea the writer is led to discuss the geological history of the region, with a passing paragraph on Lot's wife. At Jerusalem the question of the architecture of Solomon's temple comes into view, and whether or not it was an "inspiration." At Samaria, the subject of the "lost tribes" comes to the front; while Nazareth opens up a rich placer of speculations, meditations, legends, and poetical fancies about the home-life of the Virgin and the child life of the Christ. As a scene-painter the writer is clearly a pre-Raphaelite. His drawings are all after nature, and apparently eminently truthful, which is quite the opposite of the hitherto prevalent fashion of delineating Scriptural places and scenes. But when, as he nears the end, the writer glances down the future, and assumes the role of the prophet and an interpreter of prophecies, we must beg to be excused from following him. Whenever Apocalyptic interpreters shall so agree among themselves as to form approximately definite schools, then the uninitiated will be at liberty to choose among them. The race at present seems to be a veritable go-as-you-please, and every man makes a way for himself.

Lee & Shepard (Boston), Charles T. Dillingham (New York), are bringing out a variety of miscellaneous books, as to which they probably did a good account in their ledgers. One of these, "Fore and Aft; a Story of Actual Sea Life," by Robert B. Dixon, I found myself reading quite beyond the limits to which writers of book notices usually confine themselves. It is evidently just what it purports to be—a personal experience of sailor life by a New England young man, of better character and antecedents than most sailors. It belongs to the same class with Dana's "Before the Mast," and Nordhoff's three volumes—"The Man of War," "The Whaler," and "The Merchant Vessel"—and that classification is high praise.

**AMERICAN CHRISTIAN WORKERS IN IRELAND.**

BY HIBERNICUS.

For a considerable time Ireland has had an unenviable notoriety throughout the civilized world, but for obvious reasons she has attracted exceptional attention in America. It has too often been her misfortune in recent years to be visited by her sons or sons' sons from across the Atlantic—commonly known as "Irish-Americans"—as apostles of sedition, anarchy and outrage. Just at present she is favored with the presence of a more welcome class of visitors from the "new world," who have come as the heralds of temperance and charity, to promote "Glory to God in the highest, and on earth peace, good-will toward men." All such we "bid God-speed." May their number increase, and their success be yet more abundant and manifest!

In our brief account of the labors of some of the most prominent of these, the "first shall be last, and the last first." The latest arrivals of this class on our shores have been Messrs. Moody and Sankey, accompanied by Major Whittle and Mr. and Mrs. McGranahan, who arrived at Queenstown, near Cork, on board the "Alaska," the greyhound of the Atlantic, on Tuesday morning, the 9th inst., after an extremely quick passage. None of these is a stranger in this country; all have been here before; all are welcome again. Messrs. Moody and Sankey first visited it in 1874, after their very successful campaign in England and Scotland, and labored with much acceptance and good results for several weeks, chiefly in Belfast, Derry and Dublin. On this occasion the first convention of ministers of all evangelistic denominations was held in Dublin, which has since broadened into a united Christian convention, held annually with unabating interest in the Christian Union buildings, Dublin. Less than a year ago these evangelists returned for a short period to Dublin and Belfast, where their efforts were again crowned with

success. At this time social unrest and political agitation prevailed, especially in the south and west; and the idea occurred to some gentlemen, chiefly connected with the Evangelical Alliance, that, inasmuch as the religion of the people has largely to do with the woes and difficulties of the unhappy country, Messrs. Moody and Sankey should be requested to undertake an evangelistic mission in those parts. They were not then able to comply with the request, but promised to land at Queenstown, en route for London, in the present autumn, and carry out the programme suggested.

In anticipation of their coming, extensive preparations have been proceeding for some time. At Limerick, where they opened their commission, and have just completed a six days' mission, ministers and laymen of all the Protestant churches cordially rallied round them; the Theatre Royal, capable of accommodating about 2,000, was secured for that purpose; other buildings were utilized for overflow meetings as required, and three diets of preaching took place daily with constantly increasing attendance and deepening interest. In Cork, whither they have just gone, still more elaborate arrangements have been made, and it is estimated that the incidental expenses of holding the ten days' mission in that city will be about \$4,000. After concluding at Cork, they are to proceed to Waterford, and will probably complete their Irish campaign by attending the Dublin Christian Convention, appointed to be held on the 29th inst., and three following days. The effect of all this effort, not only directly on the spiritual life of Protestantism, but also on the moral and religious condition of our Roman Catholic countrymen indirectly, is awaited with intense and prayerful interest.

Of late there has been a vast increase of temperance sentiment and practice, chiefly owing to the Blue Ribbon Temperance movement. At the time of writing, Mr. Thomas E. Murphy is engaged in a total abstinence crusade in the "Maiden City," under the auspices of the Irish Temperance League. Young, eloquent, energetic, enthusiastic, and generally attractive, he is just the man to popularize and lead on such a work. He has already held a series of successful meetings in Belfast, Ballymena, Limerick, Cork, Newry, and hosts of other towns and villages, and the demand for his aid still continues. In Belfast alone over 40,000 persons signed the pledge. Dublin had the advantage of the labors of his well-known father, Mr. Francis Murphy, accompanied by Mr. and Mrs. Wilson, as musicians, about a year ago, when large numbers were recruited into the ranks of total abstinence.

Nor must we omit to mention the fruitful labors of Mrs. Caldwell, wife of a minister of the Methodist Episcopal Church, U. S. A., on behalf of both temperance and the Gospel. Having come, in the first instance, in quest of bodily health, Mrs. Caldwell has found a door providentially opened to her for preaching and lecturing, chiefly under Methodist auspices, and has remained to be a blessing to many. She is a fine specimen of a cultured public speaker, womanly and lady-like within.

It may be added that the trio already mentioned—Major Whittle, and Mr. and Mrs. McGranahan—are expected, as soon as Messrs. Moody and Sankey shall have left for London, to evangelize several towns in the north. They passed over the same ground on the same errand a few years ago, and left before; all are welcome again. Messrs. Moody and Sankey first visited it in 1874, after their very successful campaign in England and Scotland, and labored with much acceptance and good results for several weeks, chiefly in Belfast, Derry and Dublin. On this occasion the first convention of ministers of all evangelistic denominations was held in Dublin, which has since broadened into a united Christian convention, held annually with unabating interest in the Christian Union buildings, Dublin. Less than a year ago these evangelists returned for a short period to Dublin and Belfast, where their efforts were again crowned with

Ireland, Oct. 16.

The Foreign Exhibition Association issues a very full catalogue, illustrated with portraits of the officers of the Association and of foreign rulers and official visitors. It has been compiled by the secretary, Gen. C. B. Norton. Forty-five different nations are represented in the great Fair, and full lists are given of their chief articles on exhibition and sale. The catalogue contains also, much information in reference to the history and statistics of the different nationalities. It is neatly printed by George Coolidge, and is sold by the newsdealers and at the Fair. Price, 25 cents.

**INTER-SEMINARY MISSIONARY ALLIANCE.**

Fourth Annual Convention.

BY G. H. L.

This Alliance, founded four years ago for the lofty object of guarding the students of our seminaries of every denomination from forgetfulness of their spiritual calling, and for increasing their interest in the work of spreading the Gospel in home and foreign mission fields, met at Hartford with the Connecticut Theological Institute on Thursday, Oct. 25, and continued till Sabbath evening following. All its meetings were excellent, and the earnest prayers of many, previous to assembling and during the convention, that the Holy Spirit be manifestly present, seemed to all abundantly answered. It was good to

paper just read and the excellent spirit of their discussions, and spoke of his own long experience in the cause of God.

The other paper of the morning, read

by Mr. W. E. Stahler, of Gettysburg

Seminary, on "How to Arouse and

Maintain Interest in the Churches," ex-

cellently sustained the spirit of the

morning, and this session was perhaps unanimously regarded the most excel-

lent and instructive of this convention

of the Alliance.

The Saturday afternoon session was

mostly occupied by an address from Mr.

C. K. Ober, on the work of the Y. M. C.

A. in our colleges; a speech by Rev. Dr.

Bliss, of Constantinople, and the closing

business of the convention.

Following this was another paper, and its subject, "Moravian Missions." The essayist treated this ever fertile subject excellently, and glowed with the warmth of his topic as he pointed out the marvelous self-sacrifice, spiritual-mindedness, and great results of the Moravian brethren; and his hearers too were kindled by the enthusiasm of his words when he declared this wonderful band of devoted disciples "not an illustration only, but a prophecy of the future church." The discussion following was animated and well sustained, and it was quite clear that, in the mind of the Alliance, the church which settles down in contrast to the Moravian and evangelical spirit, into missionary indifference, is to (use the words of Rev. Joseph Cook) deserve rather of the name of "religious club house" or "social preserve, than the holy title of "the church of God."

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The business part which it followed, the morning session was closed.

Friday afternoon, the session extended from half past two till nearly six o'clock, and was introduced with fifteen minutes of prayer, given by an address from Rev. Mr. Cunningham, on "The Call to Foreign Missions." The singing of the Alliance, which all along had been excellent, seemed especially thrilling this evening, as the more than three hundred young men, nearly all singing in unison, filled the house with the old songs of Zion, worshipping and praising God.

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Saturday evening, at 7.30 o'clock, the Asylum St. M. E. Church was well filled to hear the address of Dr. A. A. Hodge, of Princeton, on "The Call to Foreign Missions." The singing of the Alliance, which all along had been excellent, seemed especially thrilling this evening, as the more than three hundred young men, nearly all singing in unison, filled the house with the old songs of Zion, worshipping and praising God.

In introducing his address Dr. Hodge declared and exhibited his warm interest in the welfare of the church at home, and pray for her welfare in whom they find their encouragement and reserve power. He has been largely engaged in translating the Bible into the Turkish dialects, and reports 1,128,000 copies of that mighty book distributed in Turkey during twenty-five years' labor, and this in thirty different languages found in Turkey; 100,000 copies sold to the Moslems for what they can afford, though it be only half the price of the book. He affirms that their purchase not only shows, but increases, their interest in the sacred volume.

The business with which the Alliance was then engaged was, listening to and adopting the reports of their committees, and discussing the necessity of revising the constitution, according to the suggestion of the convention committee. Closed with prayer, and the benediction by Rev. Mr. Eels.

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In introducing his address Dr. Hodge declared and exhibited his warm interest in the welfare of the church at home, and pray for her welfare in whom they find their encouragement and reserve power.

He then showed that that which is termed the "call" to mission work is not always some direct spiritual suggestion and impulse, but consists of four things: qualifications (spiritual, intellectual, physical), opportunity (freedom from being bound by any peculiarity of domestic arrangement, paternal objections, etc.), comparison (of field with field, and of one's self with each), and full spiritual consecration to the one work of God among the perishing souls of our race.

Sunday afternoon, Dr. L. T. Townsend, of Boston, preached a very superior sermon on "Old Testament Types of Orthodoxy and Liberalism—Micah and Jedekiah" (1 Kings, chap. 2). In Ahab, said the preacher, we see the man who demands what is leasing, regardless of the truth; and in Jedekiah we see the man who is willing to meet this demand. In Jehoshaphat we see the candid seeker for truth, preferring it to everything; and in Micah, his counterpart, the man whose principle it is,

"As the Lord liveth, what the Lord saith unto me, that will I speak." He was followed by Mr. C. A. Bunker, of Garrett Biblical Institute, who read a paper on the "Departments of Foreign Missionary Labor and their Requirements." An interesting discussion ensued, occupying all the time allowed. Rev. Phillips Marsh, missionary from Bulgaria, then addressed the Alliance. He was followed by Rev. J. C. Davison from Japan, and after about a quarter hour of prayer, the convention adjourned till evening.

In the above paper alluded to, Mr. Bunker displayed the different departments of missionary labor abroad, in a lucid style and after evident study, dwelling somewhat emphatically (by way of illustration) on the department of woman's labor for woman; and that which he justly considered the crown and end of all the other departments—the direct utterance of the Word in public and from house to house.

Rev. J. C. Davison congratulated the Alliance on Friday evening, the body of the house where this was to take place was as early as half-past seven o'clock quite comfortably filled. This was in the North Baptist Church, a house capable of easily seating from eight to ten hundred.

The closing and especial feature of the evening was the eloquent address of Rev. A. J. F. Behrends, D. D., of Brooklyn, on "The Principle of Christian Missions." He was closely followed by his audience as he led them along in an elaborate discourse, faithfully prepared, though delivered without manuscript. He first defined "principle" as not only the cause of missions, but itself the motive thereto, and went on to say that in order to prompt and inspire such an enterprise as Christian missions have proved to be, their principle must possess three characteristics: First, that it be divinely authoritative; second, reasonable; and third, efficient. Divinely authoritative, because without God, nor awaken enthusiasm in the messenger; efficient, because what hope or assurance in such a work could the laborer have, who saw not in the nature and word of God and the page of history alike the convincing evidence that his labor is not in vain in the Lord? Such a principle, meeting all these requirements, is this: "We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor, for that which is good unto edifying; for Christ also pleased not Himself." Here was a "not" imperative given over the God-man, and the earnest speaker displayed the heavenly authority of this noble Pauline principle, its accordance with the highest human reason, and its certain historical efficiency. He was thoroughly enjoyed and appreciated, and not the less when he encouraged the young men to make this principle their own as their Master had done.

After the audience was dismissed, the benediction from Rev. Mr. Evans of this city, and a short business session, the Alliance adjourned for the night.

Saturday morning, after devotions begun at 9 o'clock, Mr. J. W. Duffy, of Hamilton Seminary, read what many of the delegates enthusiastically called a "magnificent" paper on "Needs and Methods of Western Frontier Work."

The discussion that followed it was so animated and inspiring, that the allotted time was lengthened by special vote of the convention. Rev. Mr. Eels, for forty-five years a missionary in Oregon, congratulated the convention on the

success of their labors.

Sabbath evening, at 7.30 o'clock, the Alliance and a large audience gathered in the Asylum Hill Congregational Church. Dr. A. J. Gordon, of Boston, addressed the audience on "Preparation for Service." He declared this to be just as that which the Saviour received, viz., the baptism of the Holy Spirit. He spoke simply but impressively; and after the audience was dismissed, conducted a "consecration meeting" of great warmth and interest until, at ten o'clock, the young men were hardly willing to let him go. He had gained their admiration and respect, and seemed the very man to bring these meetings to a close as successful as their whole course had been.

A telegraphic dispatch from Middletown announces the death of Rev. William Francis Smith, son of Rev. John Mott Smith, professor of the Latin and Greek languages at the opening of the University in Middletown, in 1831. He died there in the succeeding year, and his dust lies in the college cemetery. His son graduated at Wesleyan in '42, and was a tutor in college in '46, having previously taught in different places. He preached at the New York East Conferences, and became a supernumerary in '81. Since that time he has resided in Middletown, teaching and preaching as his enfeebled health permitted.

## Miscellaneous.

## THE MOTHER OF MAINE METHODISM.

BY T. W. KIMBALL.

"Monmouth! Monmouth!" shouted the conductor as the great iron horse came puffing and steaming into the little station of the quiet Maine village which we have made the subject of our sketch—Monmouth, a pretty little farming town of some 1,500 inhabitants, forty-eight miles northeast of Portland on the Maine Central railroad. I have called it a pretty town, and such it is as one views it when its woods and fields have fairly put on their tinted raiment and the little lakes by which it is surrounded dance and sparkle in the sunlight. Even the fragrant breeze wafted from their surfaces, the joyful chirping of the birds flitting to and fro in the abundant foliage, and the appearance of order and neatness that pervades the place, all add to our favorable impression of this old historic town—historic from the fact that the utterance of its name can strike no other than resonant chords in the heart of every true Methodist, for it was here that, less than century ago, when Maine was a province, the now immense fabric of Methodism in the State first "lived and moved and had its being."

The first historic event, then, in the progress of our narration dates back to the year 1794. Methodism in its giant march eastward was then just beginning to infuse its spirit generally into the province, and though that march was of necessity slow and tedious, yet it was being pushed forward with a persistency that rather courted discouragement. It was the cause of God, not of man, and this knowledge was all-sufficient to bring to the hearts of these sturdy pioneer leaders faith in the final result of their efforts. The year 1794 was crowned with success. The first Methodist class was formed, and Monmouth thus became the mother of Maine Methodism.

As the train, then, rolls out of the station and goes whirling along unconscious of the pleasant reminiscences being left behind, let us turn our attention to this, to us as Methodists, dear old town, and see what items of historic importance its memory will unfold.

A pleasant drive of about one mile to the north of Monmouth Centre brings us to a place of historic interest. It is a pretty spot of land, overlooking a picturesque valley dotted here and there with little lakes which stretch away in the distance, while above the whole, in stately majesty, towers a solitary sentinel, Mt. Pisgah. It is the spot where years ago stood the second Methodist chapel erected in what is now Maine, completed in May of the year 1796, a little less than two years subsequent to the formation of the first class. Unfortunately, however, there is nothing now left save history, to show that this pretty spot was ever the site of the chapel, for the building was destroyed by fire some time during the year 1843. But now that its memory has been resurrected, let us cast a glance back to those days of pioneer Methodism. In such a retrospect we behold a small, unpretending structure, which is with one exception—the chapel at Readfield—the only church edifice of the denomination in the province. In this backward glance what old familiar forms and faces spring up before us, which, in the olden time, beneath this humble, consecrated roof, gathered for that devout prayer and earnest supplication which has been the motive power in lifting Methodism from a position of obscurity and contempt to one of power and pre-eminence. It was here that that little band of veterans which formed the first class met for encouragement and worship; and as we look, there pass before our vision the honored forms of Gilman Moody, Daniel Smith, and the others to whom belongs the honor of being the first Methodists in Maine.

But the site of the chapel is not the only place to which I must call your attention. A short distance away there stands to-day an ancient dwelling, which, years ago, as a silent witness of certain memorable events, gained, also, for itself historic significance. It is the old Prescott tavern, whose history I formerly unearthed and presented to the readers of the HERALD in the issue of April 25.

Beneath the roof of this time-honored mansion, proud in its burden of nearly one hundred years, was assembled on a Thursday in July, eighty-one years ago, the second session of the New England Conference in Maine. The doors of the old house are ajar and bid us enter. Let us go to the room in which this Conference was held, in order that our

thoughts may be in strict harmony with the theme before us. We find the room unchanged from the appearance it presented when last we saw it—unchanged, in fact, from what it was upon the day of the Conference eighty-one years ago. As we find ourselves seated in this ancient room, curious in the novelty of its decorative work, a parallelogram in shape, its large paperless walls presenting in water colors, throughout their entire extent, a picture landscape of overspreading trees, of fields dotted here and there with dwellings, of mountains, islands and lakes, with now and then a sail visible, our thoughts again revert to days long since passed—to the occasion when, beneath this very roof, Bishop Asbury sat with his followers in executive council assembled, deciding upon ways and means to keep in motion the machinery of this soon-to-be-great religious fabric.

The day of the Conference was indeed one to be long remembered, for from the records then made it appears that nearly one-sixth of all the Methodists in Maine were assembled and partook of the sacrament of the Lord's Supper. As we sit here in communion with our thoughts, having watched the sun go down in the tinted, golden hues of an autumnal sky, there come floating across the fields, borne upon the wings of the gentle evening breeze, the clear, melodious tones of a distant bell. There is something salutary in the clear, smooth notes breaking upon the crisp evening air, that arouses us from our reverie. Our thoughts are turned from the past to a realization of the present. It is a call from the house of God. Let us wend our way hither, for thus far we have been among the scenes of early Methodism.

Here is the Methodist church of to-day, whose well-kept grounds, plain, substantial chapel, and neat, adjoining parsonage, all bear silent witness of the yet progressive work that brought them into being. Within the church the well-filled seats and the strong, inspiring voices being poured forth in songs of praise to God, all indicate that Christianity is still progressing in its grand triumphant march; and from our hearts, too, surge up words of prayer and thanksgiving that this little infant of Methodism, which less than a century ago came into the province struggling for existence against obstacles almost insurmountable, has grown with the advancement of years into the strong, powerful being of to-day. Here is the birth-place, here the home, of its childhood—Monmouth, the mother of Maine Methodism.

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As an illustration: A former General Conference had appointed committees to prepare papers on various disciplinary matters, *ad interim*; to present their reports, or rather essays, on the topics assigned them, to this body. Without regard to that action, this Conference in as duty bound appointed committees on the same subjects. Now what should be done? Would the Conference respect the act of its predecessor, and allow these committees to read their papers, and then be subject to receive reports on the same from the committees of this body? Here was a dilemma, and how to get out of it they did not seem to know. Various conflicting views were expressed; the time of nearly a whole session was exhausted upon it, when after adjournment and reassembling, they finally voted to excuse all committees appointed to act *ad interim* of the General Conference, referring all the papers they had prepared to the committees appointed by this body on the various subjects.

The election for president and two vice-presidents, one a layman, took place on Thursday P.M. Two gentlemen were put in nomination for president, and an informal ballot was ordered. The tellers reported result—56 ballots cast, of which Rev. M. Wardner, editor of the *Wesleyan*, received 36, and a formal ballot being taken, he was elected by that vote which on motion was made unanimous. The vice-presidents, secretary, general financial or book agent, were all balloted for. During the voting and counting there was singing by several persons, and all seemed to enjoy the sort of "free-and-easy" of the spiritual kind.

A resolution expressing fraternity and good wishes for the body had been adopted the day before this met, by the Central New York Conference of the Methodist Episcopal Church, at its last session, who had appointed one of our brethren to present it in behalf of the body. He presented the paper, and stated his appointment, but was referred to committee for examination. It was found that he belonged to the Good Templars, a temperance secret organization, and they declined to receive him or his paper. So strong is their prejudice against secret societies!

The body made some few alterations in the Discipline, which do not affect the general character or administration of the church. They incorporated the Wesleyan Methodist Educational Society into the Conference, and gave it the corporate name. They abolished the office of connectional evangelist, ordered the preparation of a Hymnal for the church, and so altered the Discipline that no man can be ordained to the Christian ministry who uses tobacco.

It took strong action against the recent decision of the Supreme Court against civil rights, as secured under the supposed amendment of the Constitution. They also took strong ground against fraternal recognition of other bodies, when presented by a F. A. M. It voted against allowing any division of Conferences on any color line where the same language is spoken. It changed the name of the denominational paper from the *American Wesleyan* to the *Wesleyan Methodist*.

GENERAL CONFERENCE  
OF THE Wesleyan Methodist Connection.

BY REV. W. H. PEAKNE.

More than forty years have passed away since what was considered a great and threatening split took place in the Methodist Episcopal Church. The occasion for it was the connection, and as some supposed the guilty complicity, of the church with the great moral and social evil of the age, slavery. Apostolists for it there certainly were, most likely in the southern portion of the country. Leading divines in Methodism were found who not only defended, but also justified, it on Scriptural grounds.

It even received the name of a divine institution; and it was claimed that God designed the conversion and elevation of Africa through this means. But while all this is true, it is nevertheless far from being true that this implicated the church as a whole with the guilt of the institution. As well might we say the church is implicated in horse-racing because there have been, and are, men who see no wrong in it, who attend, and driving others away, when, if they were only permitted to remain, they would gather a fruitage which for richness and largeness would make the clusters of Eshkol look like a bunch of berries.

But under the impression thus felt, it was no wonder a spirit of opposition should manifest itself, and that ultimately it should lead to secession. The leaders in that movement were, Geo. Storrs, Luther Lee, G. H. Pringle, L. C. Matlock, and others whose names are not just now at command. They were good, conscientious men. Perhaps a few had a little ambition to become greater at the head of a movement that promised so much at the start; but it was a sort of holy ambition and extended to only a few. At the time referred to, there went off with these men some twenty-five or thirty thousand members—a most favorable start for a new denomination. If the circumstances had favored, or the necessities of the case demanded its existence, it should have gone on growing and by this time have numbered from sixty, to one hundred thousand. But what are the facts? There has actually been not only no increase, but a steady decline. The members, so far as we can learn, are less than twenty thousand; and the additions from all sources have not made good the losses.

There are some twenty or more Conferences, nominally, embraced in the connection, extending over nearly the whole country. They go south at least as far as North Carolina, which State has a small Conference, with a few appointments in Tennessee. Most of these are represented by delegates in this General Conference. The whole number, according to the ballot cast for president on the third day of the session, was fifty-six, clerical and lay. They are a very respectable-looking set

of men, bearing no visible marks of special ability, or of great refinement of manners. They appear to have the Good Spirit with them, however, and intersperse their business with spiritual exercises of singing and earnest prayer. This offsets a great deal of dress parade, palaver and fastidiousness. They evidently lack in knowledge of parliamentary law and usage, and are consequently sometimes not a little confused.

As an illustration: A former General Conference had appointed committees to prepare papers on various disciplinary matters, *ad interim*; to present their reports, or rather essays, on the topics assigned them, to this body. Without regard to that action, this Conference in as duty bound appointed committees on the same subjects. Now what should be done? Would the Conference respect the act of its predecessor, and allow these committees to read their papers, and then be subject to receive reports on the same from the committees of this body? Here was a dilemma, and how to get out of it they did not seem to know. Various conflicting views were expressed; the time of nearly a whole session was exhausted upon it, when after adjournment and reassembling, they finally voted to excuse all committees appointed to act *ad interim* of the General Conference, referring all the papers they had prepared to the committees appointed by this body on the various subjects.

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dren, who looks after the odd sparrow when five of them are sold for two farthings—just half a farthing each and the extra one thrown in by way of helping trade? If the teachings of ZION'S HERALD be true, it must surely have been some strange god ye prayed to; and had the prophet Elijah come along, he would again have mocked your devotions, and urged you to "cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awakened."

But, dear ZION'S HERALD, has it never occurred to you that in a kind of covert way you are advocating the very principle you so emphatically disclaim? You say, Do away with all time restrictions, and then with the next breath add, Let the bishops appoint the ministers year by year just as they do now, only let them appoint the same minister to the same church, just as long as they think proper. A yearly appointment is providential; ergo, a three years' appointment in mathematical. Now, if our next General Conference cannot feel the force of this logic, and secure the enactment of such needed reforms as will save our great churches in our great cities from an undignified dependence upon the appointing power, and our metropolitan pulpits from the liability of subsiding into the obscurity of ordinary country parsons, then all is, ZION'S HERALD must "learn to labor and wait." It may come to pass that by such patient toil some future generation may see the soundness of such reasoning, and give to the church a truly pious policy, wherein mathematics will be turned over to the agnostics, and Providence have supreme control. Then only can we hope to have a ministry settled on the itinerant plan; or the co-ordinate of this, an itinerant plan that will settle all the ministers for life.

Dear ZION'S HERALD, don't think that we go round listening at key-holes to find out what others think and say about our friends. There are those rude enough to talk it right out after this fashion: "Such arguments are nothing but chaff. The theory of ZION'S HERALD is like a circus performer trying to ride two horses galloping in opposite directions, that the next General Conference will soon leave sprawling in the sand." The converts catch the spirit; they drift away, having lost their spiritual father. We ask, "Were there not men cleansed? Where are the nine?"

None of these books received are of that early compilation my father sang from; however, I am glad some are dated since the death of Elijah R. Sabin for two of them contain the verses written in memory of that sainted man. No authors' names are given to hymns but precious old leaves call up sacred remembrances; and like the old ragged battle flags in the State House, bestirring the feelings of one who saw them wave in the fight, always victorious when they sang our Christian "union hymns." But now, a stranger intermeddles not with these; he does not know how to.

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## The Sunday School.

FOURTH QUARTER. LESSON VII.

Sunday, Nov. 18. 1 Samuel 16:1-13.

By REV. W. O. HOLWAY, U. S. N.

## DAVID ANOINTED.

**I. Prefatory.**  
1. GOLDEN TEXT: "I have found David my servant; with my holy oil have I anointed him" (Psa. 89: 20).

2. DATE: B. C. 1065.

3. PLACE: Bethlehem.

## II. Introductory.

Samuel's affection for the rejected Saul showed itself in such a persistency of regret and mourning that God at last expostulated with him for it, and bade him ill a horn with the consecrated oil go to Bethlehem, and there anoint Saul's successor, son of Jesse, the grandson of Boaz and Ruth.

The objection that the king would violently resent such an act was silenced by the farther direction that he should take a bier with him and invite Jesse and his sons to a sacrifice. The prophet obeyed.

His unexpected arrival at Bethlehem caused a commotion among the elders, which was only quieted when he assured them that he came on a peaceable errand. He bade them sanctify themselves for the sacrifice, and himself attended personally to the purification of Jesse and his sons.

At the meal, which probably followed, Samuel was struck with the appearance of the eldest son Eliab, and thought that this Saul-like man was the one chosen; but his mistaken judgment was at once corrected by a divine warning that he should not be deceived by stature and appearance: God seeth not as man; He looketh at the heart. Seven sons passed before Samuel, but neither was chosen: "Are these all?" he inquired. Then it came out that the youngest son — David — was deemed fit to be called to the feast, and was in the field tending the sheep. Samuel declined to sit down at the meal until he was summoned; and when he came — "a fair youth, with ruddy or auburn hair, and keen bright eyes, his beautiful countenance flushed with his healthy occupation, and his whole aspect pleasant to behold" — immediately the prophet received the divine signal that the Lord's anointed stood before him, and he at once poured the sacred oil upon his head, in the presence of his brethren. This done, Samuel returned to Ramah; but the outward anointing which he had performed was followed by an inner and more importantunction: "The Spirit of Jehovah came upon David."

## III. Expository.

1. The Lord's Commission (verses 1-3).

1. The Lord said unto Samuel: — He had been God's messenger to Eli long since, to Saul before and after his elevation; and now he is sent to David. How long wilt thou mourn for Saul? At the first announcement to Samuel that God had rejected Saul, he had "cried all night" unto the Lord; and though he had exhibited no softness in his interview with the king and had dealt with him severely, all the while Samuel deeply grieved over Saul's disloyal course.

"He continued to mourn for Saul, not merely from his own personal attachment to the fallen king, but also, or perhaps still more, from anxiety for the welfare of Israel" (Keil). Says Kitto: "He would probably have been willing to let him run his course, looking forward to the succession of Jonathan as a sufficient remedy for the errors of his father's reign." Fill thine horn with oil. — The first king had been rejected; the second was now to be anointed, Jesse — the father of David, and himself the grandson of Boaz and Ruth, and the great-grandson of Rahab (Ruth 4: 15-22; 1 Chron. 2: 5-12). A king among his sons. — Samuel was not yet informed which one.

A king for Me: not one to gratify the people's desires, but to fulfill all My will. As My king, the Hebrew phrase, to me, or for me, being commonly used for the word mine (Psalms).

2. How can I go? — Samuel's fear was quite natural and well-founded, as appears from the fact that he was not blamed for it, and was directed to proceed in a secret manner. Saul still held the reins of government, and had doubtless already shown signs of that mania which afterwards possessed him. It certainly would not brook the public anointing of a rival, and would execute a bloody vengeance on whosoever should attempt it. Take an helper . . . to sacrifice—an apparent connoisseur on the part of God with an act of duplicity, and yet there was no duplicity about it; it was simply concealment, which is not in itself wrong. Call Jesus to the sacrifice. — Notice three specific directions: Samuel was to invite Jesse to the sacrificial feast; await a divine signal; anoint the one divinely named.

It was not the purpose of God that Samuel should stir up a civil war by setting up David as Saul's rival. Secrecy, therefore, was a necessary part of the transaction. But *secret* and *concealment* are not the same as *duplicity* and *falsification*. Concealment of a good purpose, for a good purpose, is clearly justifiable, e. g., in war, in medical treatment, in state policy, and in the ordinary affairs of life.

In the providential government of the world, and in God's dealings with individuals, concealment of a purpose till the proper time for its development is often right, and the exception, not the rule.

The heart determines the character of a man. Human judgment cannot penetrate the outside; only the divine Eye can read the thoughts and intents of the heart.

God's chosen ones are often hidden. A humble occupation is often the stepping-stone to a lofty destiny.

God endows for His work those whom He chooses.

## IV. Illustrative.

1. DAVID.

Latest born of Jesse's race,  
Wonder lights thy bashful face,  
While the prophet's gifted oil  
Seals thee for a path of toll. . . .Go! and thy flock awhile,  
At thy doom of greatness smile;  
Bold to bear God's heaviest load,  
Dimly guessing at the road —  
Rocky road, and scarce ascended,  
Though thy foot be angel-sended.  
Double praise thou shalt attain  
In royal court and battle-pain.

(John H. Newman)

2. THE FAMILY OF JESSE.

The family of Jesse had for centuries been famous in the little hill town, now

the ark of the covenant of the Lord was not at this time in the tabernacle, but in the city of Kirjath-jearim, and so the tabernacle had ceased for the present to be the only place of the nation's worship (Taylor).

6. 7. When they were come — either to the public sacrifice, or to the subsequent sacrificial meal at Jesse's house. He looked on Eliab — the eldest (the "Eliah" of 1 Chron. 27: 18); his height and majestic bearing, as like to Saul, at once impressed the prophet. He said to himself that he was gazing upon "the Lord's anointed," and awaited the promised sign. The Lord said — by immediate and direct suggestion to his mind. Look not on his countenance, or height. — Neither personal beauty nor stature was to have weight in the selection this time. In the first case God had given the people a king after their own heart, and he had proved a failure; now He intends to give them a king after *His* own heart; and his qualities would be quite different from those of Saul. Man looketh on the outward appearance — and therefore is often deceived; for a man may be large of body but small of soul, beautiful in form but corrupt in heart; and as from the heart are the issues of life, it needs one who can read — in whose sight all things are naked — to determine a man's true fitness or unfitness for kingly office.

Jesse was apparently the chief man of Bethlehem, owning lands which came afterwards to his famous son. He was already old in David's youth, and as such may have given him, as the son of his old age, the name David, "the Darling," or "Beloved." Of the mother of the future hero we know nothing beyond the fact that both she and Jesse were alive after the final rupture with Saul, and that as her husband is first met presiding at an act of religious worship, she is twice commemorated by her illustrious son as a "handmaid" of God. Little is known of the rest of the family: the name of the eldest brother alone appearing in David's after-life, as the head of the tribe of Judah — a dignity to which he had been appointed by his brother. The great difference in size between David and the rest of the household seems indeed to have well nigh excluded him from his proper footing in the home circle, if we may judge from his bearing towards him, as if he were rather their attendant and servant than their equal (Gekle).

8-10. Abinadab — the second son; the sons evidently passed before the prophet in the order of their age, and a divine notification was given in respect to each. He said — not probably aloud. So the seven passed, and no choice was made; yet these comprised all who were thought by their father to be worthy of inspection.

It makes little matter, therefore, what the outward appearance is, while the heart is wrong, nothing can be right. There is much, no doubt, in the bodily development to attract the eye, and I would not undervalue attention to the symmetrical shape of the physical frame; yet masculinity is not Christianity, and bodily beauty is not holiness. The character, therefore, ought to be the principal object of attention (Taylor).

Chas. Broughton, Esq., lawyer, State Street, Boston, reports a case of Sam. R. Hause, his observant son, who, though very tall, is not physically strong, and has a weak heart. He is a student in the law, and has a good record.

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"Of all the papers taken by me, none is read with greater interest and profit than ZION'S HERALD.

"It is a constant inspiration to the highest and best Christian living.

"My wife and children welcome its coming and devour its contents from week to week with a keen relish."

We are in constant receipt of similar testimonies. Will our readers speak of the merits of the paper to their neighbors, that they may take advantage of the publisher's liberal offer to new subscribers? See 8th page.

## Zion's Herald.

WEDNESDAY, NOV. 7, 1883.

To say, "I go," to God's command, "Work in My vineyard!" is a very easy thing to do. Every member of the church has said it often, but too many, like the son in our Lord's parable, have been false to their promise. They are doing nothing to persuade anybody to enter the kingdom of Christ. Alas! what will such souls do in their day of doom? What defense will they offer? They can have no available plea, because all of them, even the weakest, can at least try to win converts. Hence Wisdom crieth to them, "Keep your pledges. Repent of your past neglect and go into the vineyard. The Master waiteth to greet thee, and to pay thee thy wages. Go!"

Noble minds appreciate and praise the merits and work of other men, but ignoble natures find mean delight in speaking lightly of their fellows. Little do the latter imagine how loudly they proclaim their own narrowness when in replying to words praising some humble worker for his success in winning souls, they say, "O yes, he is useful, no doubt; but his converts are poor, ignorant people. In fact, he is such a small preacher that intellectual men never go to hear him preach." The men who speak thus, whatever their abilities, are not only narrow in soul, but they have assuredly lost their likeness to Christ, who, as one proof of His Messianic character, pointed to the fact that He preached His Gospel to the poor. Contempt of others is evidence of neither greatness nor piety, but of littleness and guilty pride.

There are young Christians whose resolution is impenetrable armor against the shafts of persecution, but who, through their unsupervised vanity, are vulnerable to flattering words and enticing caresses. To such disciples pleasure-loving acquaintances are apt to become what Vivien was to Merlin in the old British legend. That wise bard possessed a charm by which he could bring any man completely under his own power. Vivien, by cunning flattery and vile arts, having wrung the secret of this charm from Merlin, put it forth upon him while he slept, "And in the hollow oak he lay as dead, And lost to life, and use, and name, and fame."

Thus runs the ancient legend, and thus falls many a modern Christian youth when worldly men entice him by hollow compliments, and by pretended admiration of his abilities, into the pleasures which never lead to virtue, but always from purity and peace into sin and guilt. If he to whom the world is thus paying court is wise, he will not listen to such false flattery, but to the voice of Eternal Wisdom saying, "My son, if sinners entice thee, consent thou not." If he is foolish enough to be deaf to that voice, let him be sure that, once conquered by the vices of society, he too will become "lost to life, and use, and name, and fame."

When a disciple of Christ is conscious of a mental recoil from his Lord's, "Be ye therefore perfect," he needs to search his heart for that unholy affection which is, most assuredly, the source of his recoil. The late Bishop Wilberforce when in this state of mind wrote in his diary, "I shrink despicably from the severe countenance of perfect devotion to God. Lord, have pity on

my miserable weakness; and yet while I so pray I am scarce sincere, for I fear being scourged into devotedness. Lord, give me a will for Thee. I wish earnestly that I more wished to be as a flame of fire in Thy service, passionless for earth, and impassioned for Thee." The "scourge" feared by this good man came and gave him a wound which neither time nor grace ever fully healed. It was the death of his wife, whom he loved with a love never perhaps surpassed by mortal man. And it accomplished the end he sought in his prayer, in that it made his subsequent career, as he had prayed, passionless for earth and impassioned for God and the church. How human was this experience! How like this good bishop too many shrink from perfect devotion to God! O foolish shrinking! What is such devotion but likeness to Him who is "the altogether lovely?"

God is terrible to those who contemplate Him only as an embodiment of infinite power; but to those who see that God's power is but the "arm of His love," the perception of His might only strengthens their trust. Yet when a Christian parent is bereaved of one beloved child, he is tempted to fear lest the power which took one lamb from his fold may take the others also. An eminent servant of God felt thus when he wrote, "The main struggle in my own mind, as to submission to God's will, is as to my other children. Instead of holding them closer and more at His call, I am conscious of holding them tighter, as a man might hold on an undergoing when the rough wind has torn off the upper." This very natural feeling, which every bereaved parent understands, can only find relief in regarding the stroke which cut down the beloved one as an act, not of mere power, but of love. Taking this view, bereaved parents can sing with Keble, in their hours of mourning: —

"Father and Lover of our souls! Though darkly round Thine anger rolls, Thy sunshine smiles beneath the gloom, Thou seek'st to warn us, not confound, Thy showers would pierce the harden'd ground, And win it to give out its brightness and perfume."

### THE SUGGESTIVE LETTER.

We do not think enough of making the religious paper an evangelist. We leave this work to the pulpit and the meeting for social prayer. The newspaper usually gathers up the incidents of the week and remarks upon them. It publishes the gratifying items betokening Christian progress, and reports of the numerous religious conventions and conferences. It properly minglest these with thoughtful essays on themes of public interest, descriptive letters of pleasant tours, family miscellany, and defenses of revealed religion against the attacks of its foes.

We do not often enough think of the paper as a direct spiritual tract that may reach the eye at a happy moment and arrest the attention of one who has not heretofore thought seriously of the claims of God upon him or of his spiritual peril. We may easily overlook its opportunities to aid one sincerely seeking to bring himself into harmony with God.

We are reminded of this as we open a letter which occasions this writing. It was even greater surprise to us than a letter received while a pastor, in which the writer said, "In the midst of the sermon you preached on such a day [naming the text], I was happily converted to God." It ought not to have been a surprise to an earnest minister that one should have been converted under a sermon, because for this very end Christ sent His servants into His vineyard. It was something of a shock to us, however, and made the office of the ministry ever after a far more solemn and significant work. So this letter to which we have referred was a surprise.

A correspondent in a neighboring State writes to express his thanks for the editorial articles, from time to time, upon the fundamental doctrines of the Gospel, especially upon repentance and the forgiveness of sins. The writer then goes on, with the most manifest sincerity, to refer to his own condition. He was formerly united with the church, but had been drawn aside by worldly temptations. Under the convicting light of the Holy Spirit he is overwhelmed now with shame as he looks back upon his course. He has resumed his private religious duties, and entered upon a new life. He is appalled by an apprehension of the exceeding sinfulness of his sins, and hesitates to trust himself for forgiveness upon the proffered mercy of God in Christ Jesus.

In this attitude he turns his eye to his family religious paper for aid. We cannot be too grateful that he has, from time to time, found a word in season. How rarely does it enter into the editorial mind that, among the tens of thousands whose eyes will fall upon his printed sheet, there may be not a few in the same interesting and critical condition as this writer. It is present all Protestant Germany, no matter how various may be the shades, is joining in the great celebration, rejoicing that he was the emancipator of the human conscience from the tyrannical rule of a proud

religious sheet, there should be a hierarchy. Every one now, indeed, assumes the right to find in the work of warning to the unforgiven, and an intimation of hope to the penitent.

In the instance of the writer of the affecting letter referred to, he seems to be troubled with the impression that a period of deep and heart-rending sorrow should intervene between his present condition and an active resumption of his public religious duties, the enjoyment of the privileges of the church, and a confiding assurance that his sins are forgiven. He is at some loss as to the full contents of the act of repentance. But not for a moment is he to delay the active discharge of his religious duties. The first, of course, will be one of frank, open and hearty confession before the people of God. He will enter at once into the Master's work, and renew his covenant at the sacramental table. Repentance, so far as it refers to a change of life, is immediate, positive and absolute. He deliberately and utterly turns from sin and worldliness, and moves in prayer, in humble service, in confiding trust upon the word of Christ as his Saviour, towards God, like the prodigal, weeping as he goes. Repentance, so far as it consists in sorrow for sin, will never be exhausted; certainly not in the present life. We may positively know our sins to be forgiven, but we never shall forgive ourselves. The more we love our Lord, who died for our forgiveness, the more grievous will the memory of our sins be to us. The acutest sense of our own unworthiness and ingratitude should in no wise hinder our present and confiding trust in Christ, that while we confess our sins and rest upon Him, He does, as the unfailing promise of Scripture assures us, "forgive our sins and cleanse us from all unrighteousness."

It is no virtue in us to nourish our sorrow and seek to exasperate our misery by dwelling upon it. We cannot improve our past lives by holding them up in our vision and permitting them to fill our hearts with horror or despair. Our case has been fully appreched in the provisions of the Gospel which stretch to "the uttermost." The one indispensable thing to be done, is, in our sorrow, to make the absolute consecration of ourselves, our time, our talents, our substance, to Christ — thoughtfully to do it and fully to comprehend all that it signifies, standing ready to obey His Word, and voice in providence, in everything — and then to rest unwaveringly upon His atonement. He "tasted death for every man" — that included the writer of the letter. Upon this clearly revealed truth tens of thousands of souls, in similar conditions, have rested, and have not failed to find peace. This may come in all its sweet prevalence over the heart in the first acts of consecrated obedience. "If any man will do His will, he shall know of the doctrine." It is safe to leave any sincere, penitent seeker at this point. Christian biography is too rich in illustrations to permit us to doubt that any soul placing itself in these conditions will long fail of finding the peace of God.

### LUTHER — THE LION OF THE REFORMATION.

The Fatherland to-day is fairly palpitating with the spirit of Luther and the Reformation. When, a few years ago, the Lutheran Church of Germany began to call attention to the fact that the fourth centennial of Luther's birth was approaching, it was thought quite fitting that these direct followers of Luther's religious views should honor his memory in a brilliant manner on the return of a centennial day. But the ball has moved on and invaded one arena after another, so that now nearly all shades of opinion in civilized Christendom are stepping forward to claim a position in the grand peans that are everywhere resounding to his honor. It is not, therefore, alone the churches of Protestantism that issued from the Reformation which are now doing him honor, but it is the churches of the entire Protestant world that are declaring that no era is more glorious and far-reaching in modern history than that of the Reformation, which sounded the tocsin for human liberty everywhere as well as in the domain of the church.

The Catholic Church itself threw off a great burden of guilt as a result of the Reformation, and developed far more than before a certain need of moral vitality and intellectual vigor. The condition of that church since the period of Luther, in comparison to that in which he found it, is vastly superior, as a result of his bold words and startling truths.

At present all Protestant Germany, no matter how various may be the shades, is joining in the great celebration, rejoicing that he was the emancipator of the human conscience

from the tyrannical rule of a proud

"It is Addison," says a critical correspondent, who sees everything in Zion's HERALD, and did not fail to read the article of Rev. F. Woods in our last issue, "and not Shakespeare, who puts into the mouth of Portius the words —

"'Tis not in mortals to command success, But we'll do more, Sempronius, we'll deserve it."

The four-hundredth centenary of Luther's birthday will be widely celebrated over the country. There will be many public meetings on the 10th, and the Protestant pupils generally will notice the event on the Sabbath following. We have an able and interesting survey of the times and the man which will appear with other articles related to this important era, in succeeding issues of our paper.

Setting aside the *Churchman's* characteristic estimation of the church, as embodying simply the Church of England and the Episcopalian Church in the United States, and not the whole catholic body in Christ, the pastoral letter of the Protestant Episcopal Bishop is an able, well-written and impressive Christian missive to his clergy and laity, and may be read with profit by the members of all the sister denominations.

The *Methodist Witness*, the annual festival of the First M. E. Church, Manchester, N. H., contains a very full history of the origin and progress of the church, compiled by the pastor and editor, Rev. J. W. Presby.

We always welcome these historical sketches. Carefully filed away, or copied into the church records, they will become invaluable hereafter.

Mr. H. W. Douglass, well-known as the poet and efficient publisher of the *Methodist* during a large portion of its existence, has become assistant publisher of the *Christian at Work*. That paper closes the seventh year of its history under its present vigorous management in the enjoyment of marked prosperity. It deserves it; for it is edited with great versatility and sustained by able correspondents.

Rev. Bro. Best has a good time all to himself on our second page. He enjoys his fun, and it certainly does not harm the editor. It does not require either mathematics, or the aid of Providence, to see that he has not left anything that we have sold. The New England Conference, for the last ten years, has required the presiding bishop to yield to providential indications in the extension of the limits of several of our pastors beyond the limits of the law. It is flying in the face of Providence to simply make such irreverent incents legal?

The Providence *Journal* of Nov. 1 contains the interesting and instructive annual report of Rev. H. W. Conant, agent of the Rhode Island Temperance Union. The seventeenth annual meeting was held in the Mathewson St. M. E. Church, Oct. 21. An animated discussion during the day and evening upon topics of immediate interest in the great reform showed both the earnestness and harmony of temperance workers in that State. The temperance forces throughout the State are admirably organized by the efficient general agent.

A generous and devoted lady of Salem, Oregon, sends us \$5 to assist in giving ZION'S HERALD to such as are not able to pay the subscription price. Three families will thus be made happy and grateful for a year, and the kindly donor will be doubly blessed also.

Father Hyacinthe, one of the most eloquent men of the age, who broke with Poyer on the question of the infallibility of His head, but still accepts its doctrines and forms, has reached this country. His wife and son had preceded him. He comes to secure money, by lectures and applications to generous parties, to sustain his work in Paris. This has not been a success, with all his remarkable endowments. He is neither one thing nor the other — Protestant or Roman Catholic — and his failure is predestined.

Iniana Asbury University seems now in a fair way to avail itself of the generous offers of Hon. W. C. DePauw. Certain gifts from Dr. W. C. DePauw. Certain gifts from the town of Green castle, where it is situated, and from individuals are assured, and Mr. DePauw pays \$2 for every one otherwise subscripted. This will amount to nearly \$400,000. The University is to have an interest in his estate which will ultimately become a very large endowment. The name of the institution is to be changed to that of the liberal donor.

Rev. T. J. Johnson, of Oxford, Mass., has been for a number of years one of the most effective of the evangelists laboring in New England. He has cooperated with many of our pastors in leading churches, always to their entire satisfaction, and often with remarkable spiritual results. He is now called to the West to render service, and we cordially commend him to the confidence of our brethren where he may enter upon revival work. He is to be in Dayton, Ohio, and Cincinnati, and in Chicago, with Dr. L. T. Joyce, St. Paul's Church, in January. We trust the largest permanent results will follow the proposed protracted meetings.

With no ordinary pleasure have old friends exchanged a short visit to Boston from Rev. Dr. M. L. Scudder. It is forty years since he was the much-esteemed pastor of Russell St. (now Grace) Church in this city. His pastorate in Worcester and Charlestown, also, will be gratefully remembered by the older members still surviving. Dr. Scudder comes to an arrand — to bury his brother-in-law, Mr. Caleb Pratt, who was formerly well known in this city and a member of Broadmead St. Church. He died suddenly and painfully in New York, last week. His wife, Mary Ann Motley, of a much-respected Methodist family in this city, died some years since. Dr. Scudder is preaching as an effective pastor in the New York East Conference, at Bethel, N. Y.

Could there be a more vivid illustration of the influence of one's "environments" than to find in the pastoral letter of the late Protestant Episcopal Convention, written by Bishop Huntington — by descent a Puritan, only just now a Congregational Unitarian, a son of the free atmosphere of New England, but for later years a member of the Protestant Episcopal organization — such an application of the churches of the other denominations as "a Concordat of Evangelical Volunteers," in contrast with "the Church" — one of the smallest bodies in our American Israel? Such is the effect of "environment."

BRIEF MENTION.

The latest information from Rev. John S. Inskip is more encouraging. He has recovered his consciousness, and partially his speech. His physician hopes that he may rally again.

The society that considers the claims of "Our Dumb Animals" has been eminently successful in establishing "Bands of Mercy." There are now 262 in the country, with 61,000 members. This gives good promise to the progress of humanity in the land.

We go to press with the State canvas at the height of its excitement. Our paper will issue amid the cheers of the victors and the enforced, but reluctant, resignation of the defeated. The will of the majority becomes the voice of Providence, and God overrules in which the son to carry out the father's plans, and we trust, to perpetuate the esteem and respect in which the father was held as a Christian and business man.

Miss Alice M. Gurnsey writes from Wareham, Mass. —

"Packages of Christmas and birthday cards (too numerous to mention) have been sent starting for Moradabad, India. The bright cards will carry their own messages of love and good-will."

We have received a copy of the *Lutheran Year Book* for 1884, edited by Rev. Sylvanus Stall, A. M. It presents full statistics of the Lutheran Church at home and abroad, with valuable tables showing the comparative progress of the Roman, Greek and Protestant churches. One is a little surprised, at first, to see that the Lutheran church outnumbers all the other Protestant churches combined, being placed at 40,000,000 by Johnson's Cyclopaedia, and even higher by Luther authorities; but in Europe, as with the Roman Catholic Church, in every country where it is the State religion, all the population, being baptized into the church, are received as members, irrespective of moral and religious standing. If the attendants upon other Protestant churches were received in the same way, their statistics would be swelled many fold. This year book is particularly valuable for its abundant statistical information, as well as for its denominational information. The booksellers will have it. Price 25 cents.

Among the new hand-books in the Chautauqua and Lyceum series, published at the Book Rooms, New York, are "Readings from Herbert Spencer on Education" — far the most practically useful book from the prolific pen of its author; "Jerusalem, the Holy City," by S. J. M. Eaton, D. D.; "Alcohol," by Rev. C. H. Buck, A. M.; "Readings from Oliver Goldsmith"; "Words," by Mrs. V. C. Phoenix; "Plant Life," by the same author; "Readings from Cowper"; "Art in the East," by Rev. E. A. Rand; "Ten Days in Switzerland," by Rev. H. B. Ridgway, D. D. Each book can be read in less than an hour, but the information received from them will be lasting.

Cupples, Upham & Co. issue, in neat, limp covers, picturesquely illustrated, SPAIN AND BY-WAYS, with a Glimpse of the Pyrenees, by William Howe Downes. This is a very lively account of a late tour through portions of Spain, and visits to a number of the chief cities. The books on Spain are coming upon us like a flood. Different eyes and tastes fasten upon different aspects of the country and varied social peculiarities, while the personal incidents give a peculiar piquancy to the descriptions of different tourists. This volume will readily demonstrate its right to a place among the entertaining and instructive travels of the day. Its beautiful style of publication will render it a favorite gift to bestow or receive.

The success of the THREE VASSAR GIRLS Abroad," by Lizzie W. Champney, last year, secures for the present season, THREE VASSAR GIRLS IN ENGLAND — a quarto volume, with ornamental covers, profusely, and often amusingly, illustrated. In the same rollicking style, observing all the humorous aspects of social life which are met, and full of laughable incidents, this lively volume gives the sights and incidents of a delightful tour over England. It will not lack interested readers, and will be a popular holiday gift to our student girls. It is published in Boston by Estes & Lauriat.

**Now is the favorable time to push the canvass for new subscribers for ZION'S HERALD. Back numbers will be sent from October 1, in making FIFTEEN MONTHS for one subscription. We hope no minister in New England will fail to make the offer known to his congregation. Specimen copies free.**

### Little Rock University.

MR. EDWARD DAY: Before yesterday, Oct. 25, Philarmon Smith Hall was dedicated by Bishop Wiley and Dr. Rust. This beautiful and commodious building was

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## The Churches.

[See, also, page 7.]

### MASSACHUSETTS.

**NEW ENGLAND CONFERENCE.**

**Boston Preachers' Meeting.** — Rev. G. S. Chadbourne read an able, conservative paper upon the caste question. The Evangelical Alliance meets next Monday in Wesleyan Hall.

**Boston, Bromfield Street.** — Rev. O. A. Brown is very popular with his people, who are earnestly laboring with him for the revival of God's work.

**Worcester, Trinity.** — Rev. W. F. Warren, D. D., of Boston University, recently preached his sermon on "My Church" before a large congregation.

**Portland, Me.**

Prof. A. F. Chase writes: "We are, by telegraph, informed of the sudden death of the youngest daughter of Rev. Stephen Allen, D. D., of the Maine Conference, Mrs. Carrie E., wife of L. J. Goodrich, esq., of Walla Walla, W. T., aged 26. Mrs. G. died in her western home, of malarial fever, on the morning of Nov. 1. The young couple were united in marriage in June last, and their Christian home had brightened promise. The funeral will take place at Cumberland, Me., on the arrival of Mr. G. with the remains, but it is impossible to give the date."

As the first-fruits of the remarkable revival which has been in progress in Richmond the past two months, fifty-four persons were baptized last Sabbath at a union baptismal service, in the Kennebec river. Bro. F. W. Smith baptized twenty-two by immersion and seven by sprinkling. Rev. Mr. Churchill, Free Baptist pastor, baptized twenty-five, and the Congregational pastor baptized one by immersion. Nearly two thousand were estimated as present on the banks of the river during the service, and the utmost solemnity prevailed throughout. At the union service in the Town Hall in the evening, several arose for prayer. The revival continues with unabated interest. Bro. Smith is having a glorious closing of his three years' term at Richmond.

Rev. W. A. Loyné has been "donated" by his friends. A barrel of flour, lots of groceries, and a sum of money, made a hard-working, sacrificing pastor feel good.

Rev. G. C. Noyes is stirring things at Sandwich, N. H. A series of meetings recently held have been very profitable. Several came out on the Lord's side. There is a good influence in the community.

**CONNECTICUT.**

Thompsonville. — An adjourned meeting of the quarterly conference of the Thompsonville M. E. Church was held Sept. 28, at which it was voted to sell the old church property and erect a new edifice. Hon. J. L. Huston, though of another denomination, has generously given the society another building site at the west end of the street on which the present church stands. The new building will be of brick. A fine course of lectures is in progress.

The report of the State canvass by C. M. Bailey's workers, made at the late Y. M. C. A. at Augusta, shows that 200 requests for prayers were made in connection with their meetings during the past year. It is impossible to estimate the good accomplished by these men employed by this noble Christian organization.

The union revival work in Gardiner still goes on with great power. Many of the young people of the Sabbath-schools, as well as the older classes, are being reached by this work of grace.

An interesting feature of the work is the co-operation of several of the teachers of the day schools, who by sympathy and voice give themselves to the work of saving the young people under their charge. Mr. Heath, principal of the grammar school, grandson of Father Asa Heath, has been specially active.

Not the least pleasing feature of the convention was the bountiful collation provided by the Uxbridge school. After partaking, the convention again opened, with prayer by Rev. R. H. Howard.

The opening of the question-drawer showed an increase of thought on the part of the teachers, for the questions were evidently asked to gain information, and not to raise an argument or strike at some one's failings.

The questions were answered by Dr. Knowles, Dr. Maliau, Bros. Nichols, Pentecon, Dr. L. D. Bragg, Mrs. Bragg, Mrs. Hudson and L. D. Bragg, Rev. E. A. Howard's essay, "Bringing the Children to Christ," was listened to very attentively and enjoyed by all. Dr. Maliau, with his accustomed force and energy, opened the discussion, "How to counteract the influence of dime novels and pernicious reading?" He thought the best way was not merely to brand such reading as pernicious, but also to put a higher and better literature within reach of the young, and show them the wisdom of reading the best. He strongly recommended the C. L. S. C. and Dr. Knowles gave practical suggestion that every Sunday-school should be provided with several copies of the C. L. S. C. books for the benefit of such as can afford to buy.

Mrs. J. W. Fenn, of Spencer, read an excellent paper on "The Sheep Fold." She made a strong plea in behalf of the lambs, and received the attention and applause of the audience. Rev. F. Nichols, of Milford, read a strong paper on "How can we profitably spend our time?"

A good religious interest prevails in Auburn. M. E. Church. Revival and church building will go hand in hand, with Bro. Sprague to guide them.

Rev. N. C. Clifford is supplying Leeds Circuit.

Rev. F. C. Rogers is announced to preach the first Sabbath of November, on "The Dance of Modern Society."

A good religious interest prevails in the same place — North Fairfax — where he preached the Word and spoke in the interests of the Seminary.

The piano recital of the fall term occurred last Friday evening, in Seminary Chapel, and was a credit to all concerned.

Swanton has lost an honored and valued citizen in Bro. Geo. Barney. He had been a member of our church more than fifty years, and most of that time an official member; he had always been true — glorifying God by a well-ordered life and godly conversation. A good man has gone to his rest.

The pastor, Rev. A. E. Howard, has pledged his services to the Canaan church, which now guarantees the salvation of the property, so that all who have made pledges to the enterprise may hasten to forward the amounts to Bro. Howard direct, or to Bro. P. N. Granger, presiding elder, St. Johnsbury Centre, Vt. This success is greatly to Bro. H. C. D. credit.

We are pained to learn that the little son of Bro. J. W. Quinlan, of Middlebury, was seriously injured a few days ago by the kick of a horse which broke his jaw in two places; but he is doing as well as can be expected under the circumstances.

The next Conference is to be held at Montpelier — the M. E. society furnishing church and lodgings, and the preachers paying their own board. Such low rates for meals can be secured that it is believed the brethren will want to make the arrangement permanent; our wives will now feel free to go, and we can hardly afford to leave them at home at these rates.

Bro. T. F. Frost and his church at Bradford are in the midst of a very glorious revival. More than forty have committed themselves publicly for Christ, most of them within two or three weeks past in connection with extra meetings held there. Pastor and people are earnestly working and expecting still greater things.

Also at Landgrave, where Bro. W. R. Davenport has charge of the work, twenty-two had started in the way of life last week, with good indications for enlargement of the work.

Indications in other places give promise of a prosperous year in revival work on the district.

The Methodist ministers of Manchester and vicinity propose holding month-

ly meetings for mutual improvement and friendship. The first was held Monday, Oct. 29, at St. Paul's Church. The day being rainy, some were detained who were on the programme. Enough were there, however, to have a good time. Rev. M. T. Cilley was elected president, and W. A. Loyne, secretary. A committee was appointed to prepare a plan for preachers' meeting, which was adopted. It provides for the formation of an association to be known as the Preachers' Meeting of Manchester and vicinity; also that Manchester be the place of regular assembly, and that provision be made for the acceptance of invitations to hold occasional meetings with churches outside the city. It was recommended that there be a definite membership, with monthly dues, and that the officers be a president, secretary, and treasurer, who shall also be a committee on programmes. Rev. Otis Cole read a very excellent paper on "Methods of Pastoral Work," which was followed by general discussion. At noon lunch was served in the dining-room of the church, prepared by the ladies of St. Paul's Church. The next meeting will be held the last Monday of November.

We understand that Mr. Marsh has taken the agency for the State of Minnesota for the sale of "Pino Palmine Bedding," with headquarters in Minneapolis. We can, from personal acquaintance with the Christian character of the agent, and also from personal test as to the sterling worth of the bed, do no better than to offer our unqualified endorsement to both.

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## The Family.

PEACE.

BY LUCILLE CLARK.

Cease, cease, O restless soul, to seek  
Thine own deliverance! Hear One speak  
Through whose sufficient name alone  
The sinner's plea can reach the Throne;

Learn, learn from Him the way.

"I came to seek, to save the lost!" —  
(O sinful soul, at what a cost!) —

"Whoso on Me believeth, though  
He once were dead, now liveth." Lo,

All, all in Him is given!

God so hath loved the world. He gave  
His only Son to die, to save  
All guilty, sorrowing souls from sin;  
Doubt not, my soul, but enter in!

This open door and rest.

Rest, rest and trust! They seeking o'er,  
Believe and rest forevermore.  
Let fears and cares and questionings cease;  
By Christ alone come grace and peace —

Accept thy heritage.

Trusting in Him, thou canst not fail,  
No shore shall wind or wave appall.  
They steadfast hope can never fail,  
Enter to that within the veil.

Be Christ thy all in all!

BISHOP BASCOM.

BY REV. J. L. HARRIS.

(Continued.)

"His work for the year being completed, he went, with a good conscience and a cheerful heart, to meet his brethren in the Conference, and to convince them, by the evidence of his abundant and faithful labors, that he was worthy their confidence and friendship. But how imperfectly were his virtues and real worth known, even by his ministerial brethren! He had labored faithfully; no neglect of duty, no crime or heresy, was charged against him; yet, in the opinion of some of the senior members of the Conference, his gait, his general appearance, afforded strong indications that he would never make an humble itinerant preacher. The influence of this class carried with them enough of the younger members of the body to make up a majority, and the result was, that when the vote was taken admitting Bascom into full connection, he was rejected. This official expression of distrust, coming as it did immediately in the wake of his severe labors and privations in the mountains, deeply wounded his spirit. He had labored on the roughest work they could assign, at the rate of three cents a sermon, but his brethren had now decided that he was not worthy longer to enjoy such a privilege. On the announcement of this decision, he arose and walked from the room with the calmness of despair, to collect his thoughts and settle his purpose for the future. Perhaps, if Heaven had not provided a kind friend to soothe and support him in this extremity, he might have sunk beneath the burden, and felt authorized to abandon a work in which his brethren were unwilling that he should take a part; but before the tempter had time to sow seeds of dissatisfaction or rash resolve in his bleeding heart, he found himself in the arms of his friend, Mr. McMahan, who had followed him out to administer comfort and fortify his resolution of steadfastness. If he was sensitive to wrong and injuries, he was quickly alive to the solace of sympathy, and would readily yield his own preference or opinions to the counsels of faithful friendship. Accordingly, he soon consented to bear his unjust punishment without a murmur; and the Conference agreeing to give him another year of trial, he was appointed to labor as junior preacher on Mad River circuit.

"During this year Mr. Bascom's reputation as a pulpit orator had greatly increased, and his usefulness was unquestionable. After a laborious year of faithful and successful service, he went to the Conference in the confident expectation that now, after an extra year of trial and improvement, opposition would cease, and he would be received into full connection and admitted to orders without difficulty. Yet further disappointment and repulse awaited him. When his case came up, though his superior talents, his soundness in doctrine and discipline, were acknowledged, and there was no accusation of unbecoming levity, of gallantry, or imprudence, still he did not dress like a Methodist preacher of that time, nor look like one, and it was doubted whether he would ever become a real Methodist preacher. The motion for his reception was about to be put. Evidently he would again be rejected. At this critical juncture the venerable Bishop, who presided in the Conference, interposed: 'Brethren,' said he, 'if you have no use for that boy in your Conference, admit him, and I'll take him out of your way, and take care of him.' It was accordingly so done, and he was transferred to the Tennessee Conference — which then embraced a large portion of the State of Kentucky — and appointed to Danville circuit.

"It was in this year that Mr. Bascom made the acquaintance of Mr. Clay, who was naturally attracted by young Bascom's fame as a pulpit orator. His admiration of the power of oratory strongly prepossessed him in favor of one who, though yet but a youth, was capable of exercising a power over the multitude by his commanding eloquence, which but few public speakers ever attain to. He sought an acquaintance with Bascom, and soon a friendship was formed between them which continued to the end of life. During this year Bascom filled a larger space in the public mind than ever before. His fame was such as to draw multitudes to hear him, and he became a special favorite with a number of the most distinguished public men of Kentucky."

The following is an account given by a lady of high literary culture, of one of his sermons preached in the city of Nashville:

"He was the most remarkable man I ever knew. He could not, I think, preach an indifferent, or even a mediocre sermon. Some, to be sure, objected to his ornate style, but to him it was perfectly natural. As well might you command the sun not to gild the clouds of evening, as to forbid Bascom, when warmed with his subject, to clothe his burning thoughts with those brilliant gems that flash out so gloriously before our mental vision. I almost think I would rather forget any other event of my life than the exquisite pleasure I enjoyed in hearing him preach on that last day of the Conference. His subject was the 72d Psalm, and he entertained us with a grand and beautiful panorama of the doings of the universal Lord. The past, the present and the future all rose up before our view, radiant with the power, wisdom, justice and mercy of Him whose influences come down like rain on the green grass. My mind was so absorbed with the theme, that I was scarcely more conscious of surrounding objects than if I had been in a blissful dream. The uncomfortable seat seemed pleasant, and when at the close it was said that the discourse had lasted more than two

hours, I knew not how to believe it, for to me the time had not appeared one-third of that length."

Surely, we might reasonably conclude that a man who had attained to such an eminent position of popularity and power, would meet with no further opposition from his ministerial brethren. Certainly we would not suspect that they would oppose his receiving the ecclesiastical orders to which he was now so justly entitled. But if we so conclude, we are very greatly mistaken.

Dr. Henkle says: —

"Bascom was now eligible to elder's orders, and his application to that effect came up before the Conference in regular course of business. It was hoped that now, at last, opposition, not to use the harsher term, persecution, would cease to follow this young minister, and allow him to go unopposed in his promising career of usefulness. But still a portion of that plow and honest body of ministers could not get the consent of their own minds to advance him to a higher order in the ministry. The objections brought out on this occasion were the same heretofore noticed: sound in doctrine, unimpeachable in moral conduct, faithful in discipline, and abundant in labors, yet he did not make himself look like an old-times Methodist preacher."

The result of the vote was, after many bitter speeches against him, that he was elected to elder's orders by a majority of one.

But his trials with his brethren were not yet ended. At the close of a subsequent Conference, many were astonished to hear the president pro tem. read out, "Madison circuit, Henry B. Bascom." Of this strange proceeding his biographer says: —

"After seven years of regular work in the itinerancy, and at a time when he had more fame, probably, as a pulpit orator, than any other man in the southwest, it seemed singular that he should be sent to one of the most rough and unrefined fields of labor to be found in the whole Conference; and generally, if not universally, both by friends and opposers, the proceeding was looked on, and spoken of, as intended to be punitive; but for what precise cause, was a matter to be conjectured. Rev. B. McHenry, in a letter to Mr. Bascom says, 'A certain preacher said: "We hope to get clear of Bascom this year, for he is sent to a hard mountain circuit, and we have no idea that he will submit to it." Bascom, however, went quietly to his work, as he had no suspicion of the motive which brought about the appointment, and was cordially welcomed back by his old mountain parishioners.'

Where can be found the record of any other minister since St. Paul who bore persecution from his brethren so patiently, who showed a spirit so noble and forgiving? But he triumphed, and rose above all his enemies, until he was crowned, as we said at the beginning, with the highest ecclesiastical honors which the church on earth can bestow.

[To be continued.]

### AUTUMNAL DREAMS.

When the maples turn to crimson,  
And the sassafras to gold;  
When the gentian's in the meadow,  
And the aster on the wold;

When the noon is lapsed in vapor,  
And the night is frosty-cold;

When the chestnut burns are opened,  
And the acorns drop like hail;

As the drowsy air is started,  
With the thunders of the fall —

With the drumming of the bridge,  
And the whistle of the quail;

Through the rustling woods I wander,  
Though the jewels of the year,

Fruitful, fragrant, and glowing;

Seeking her who is still dear;  
She is near me in the autumn,

She, the beautiful, is near.

Through the smoke of burning summer,  
When the weary winds are still,

I can see her on the hill,

In the splendor of the woodlands,

In the whisper of the rill;

For the shores of earth and heaven

Meet, and mingle in the blue;

She can wander down the glory

To the places that she knew,

Where the happy lovers wandered

In the days when life was true.

So I think, when days are sweetest,

And the world is wholly fair,

May some time seal upon me

The longing of the eyes of the air,

With the cross upon her bosom,

And the amaranth in her hair.

Once to meet her, ah! to meet her,

Then to hold her gently fast

Till I lay her in the earth —

That were happiness at last;

That were bliss beyond our meetings

Bayard Taylor.

### Our Girls.

#### CAD'S POSSIBILITIES.

BY KATE SUMNER GATES.

She was tired. It had been a hard day for her; everything had gone wrong.

Ever since early in the morning she had been hard at work, mending curtains, washing windows and lamps, sweeping and dusting. Oh, I could not tell what she had not done! She was thoroughly tired; her head ached — in fact, she could not tell where she did not ache.

More than all that, she did not like to be dictated to at any time, nor was she accustomed to it until Madge Dunning came.

Everybody liked Cad, she was so clever and capable. Whatever she undertook was sure to be well carried out, and you were sure of a good time if Cad Weston was in. The boys unanimously voted her a "brick," and there was not a girl but that admired, quoted, and unquestioningly followed her lead, until she, I said, Madge Dunning came. Then they rather forsook their old leader — for a time, at least.

Cad was so fine with her city ways, and impressed them so with tales of the gay life she had led, that they rather transferred allegiance to her. Cad was surprised at first, then touched, and finally indignant.

"If she was nice, I would not mind it a bit," she confided to her mother; "but she isn't. They only run after her because her father's got money, and she makes a big spread. I thought they had more sense."

Just now they were getting up a little entertainment to raise money for books for the mission school, and, as usual, she

brightest thoughts had originated with Cad, and, truth to tell, the selfsame Cad had done the lion's share of the work — hard work it was, too, some of it.

And to think, when she was so tired, Madge, who had not lifted a finger to do anything, should come in and so coolly appropriate the best and prettiest parts in the tableau to herself, or her particular friends!

Cad was darning a rent in the stage curtain when she came. Of all things Cad had to darn, and it certainly did not make her task any easier, to have Madge sit there looking so comfortable and nice while she (Cad) was perfectly conscious that she looked like a fright.

"Where's the plan of the tableau?" asked Madge.

Cad heard the question, but she vouchsafed no word, though the paper was tucked away in her pocket.

It was her. Madge! she lay awake for the last week every night until long after midnight thinking and planning them all out?

The girls hunted everywhere, and finally Lou Adams came to her.

"O Caddie, do you know where that paper is? We want to assign the parts."

But it is nearly dark, and I must finish this before I stop," replied Cad.

"Oh, never mind," said Madge, coming up just then. "If you have the paper, give it to me. There is no need of your stopping. I know how they ought to go."

Cad was tired, you know, and she had been chief spokesman so long. She never shirked, not a bit, but she was not equal to working under orders. Her black eyes snapped dangerously, but Madge paid no heed.

"Hurry up!" she said impatiently. "I want that paper right off."

"You can get up as many tableaux as you please. Since you have seen so many, you will not need my paper nor help," said Cad. Then she dropped the curtain with the rent half mended, and walked coolly out of the hall, put on her things, and went home with the paper still in her pocket.

"O dear! exclaimed Lou, as they heard the outside door close after her. "What shall we do? She has a lovely plan. I don't believe any of us can get up anything so nice. And she was going to have 'Old Mother Hubbard' for one thing, and bring her Spot. There isn't another dog in town that will behave like him."

Even Madge looked troubled. She liked carrying out other people's plans well enough, but she knew she was not very apt at originating herself. However, she was not going to admit that — not until compelled to, at any rate.

"I'll think up how those were I have seen," she said. "They will be much newer and nicer than hers, of course."

"What is it, dear?" asked Mrs. Weston, looking up from her sewing as Cad came in. "Has anything gone wrong?"

"I should think there had. I just hate Madge Dunning, I believe — and I wouldn't have believed — the girls — would have — left me so —"

Cad would not have shed a tear before the girls for anything, but here with her mother she could not keep them back, and between the sobs she told her story.

Through the rustling woods I wander,

Though the jewels of the year,

Fruitful, fragrant, and glowing;

Seeking her who is still dear;

She is near me in the autumn,

She, the beautiful, is near.

Through the smoke of burning summer,

When the weary winds are still,

I can see her on the hill,

In the splendor of the woodlands,

In the whisper of the rill;

For the shores of earth and heaven

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Bayard Taylor.



## ZION'S HERALD

For the Year 1884.

LET THE CANVASS COMMENCE AT ONCE.

The paper will be sent from October 1st the remainder of the year free to all new subscribers, making fifteen months for one subscription.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and January 1.

The price of subscription can be paid to the preacher in charge, or forwarded direct to the publishing office, by post-office orders, or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

When the full amount of the subscription price (\$2.00) is received, their paper will be credited to January 1, 1885.

We earnestly hope every minister will announce this offer to his congregation, and secure an increase of the number of subscribers to ZION'S HERALD on his charge.

Lists will be sent immediately to all the preachers.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer?

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but 5 cents per number.

Each issue contains articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper. All letters on business should be directed to

A. S. WEED, Publisher,  
36 Bromfield Street, Boston.

## The Week.

## DAILY RECORD OF LEADING EVENTS.

Tuesday, October 30.

The seventy-sixth meridian time will be adopted as the local time of Washington, D. C., after the 18th proximo.

Five men were killed by the explosion of dynamite at Brook's tunnel, Pennsylvania, on Sunday morning.

Culver, Page, Hayne & Co., wholesale stationers, of Chicago, have failed, with liabilities of \$600,000.

Two persons were instantly killed and six others badly injured by the explosion of fire-damp in a coal mine near Pittston, Penn., yesterday afternoon.

A cyclone swept over Catawba and Tennesse parishes, La., yesterday, demolishing many houses and injuring several persons. Paris, Ky., was also visited, and much damage to property resulted.

Wednesday, October 31.

A severe storm on Long Island, N. Y., Monday night, did considerable damage.

Articles of incorporation of the United States Central Railway Company, with a capital of \$75,000,000, were filed yesterday at Denver.

M. E. Bell, of Des Moines, Iowa, is the new supervising Architect of the Treasury.

The estimated postal revenues for the year beginning next July leave a deficiency of nearly three millions.

Picking cotton by machinery is pronounced a success in South Carolina.

A heavy explosion occurred last evening near the Praed street station on the Metropolitan Underground Railway in London. The cause is a mystery. More than forty persons were wounded. Almost simultaneously with this explosion, a similar one occurred on the underground railway between Charing Cross and Westminster stations.

Thursday, November 1.

It is estimated that the national debt has been reduced \$10,500,000 during the past month.

It is now stated that the liabilities of Morris Ranger, the Liverpool cotton broker who failed on Tuesday, will reach \$3,750,000.

Garnet, Stubbs & Co.'s cotton warehouse and several other buildings in Savannah, Georgia, were burned yesterday, the loss aggregating \$1,000,000.

The German ship Alimah and the packet steamer Holyhead collided off Holyhead, Wales, yesterday, and both sank. Three of the Alimah's crew and two of the Holyhead's were drowned.

Khartoum advises state that El Mahdi, the False Prophet, has suffered an overwhelming defeat at the hands of Hicks Pacha, \$8,000 of the Arabs being left dead on the field of battle.

The French Chambers have endorsed the government policy in the Tongkin affair.

Friday, November 2.

A serious disturbance occurred at Londonderry, Ireland, yesterday, between Orangemen and nationalists.

Judge J. C. Bancroft Davis has been chosen reporter of decisions of the United States Supreme Court.

General Sherman retired from the command of the federal army at noon yesterday, and was succeeded by General Sheridan.

Saturday, November 3.

The Berlin municipal council has decided to contribute 10,000 marks to the fund for the proposed Luther Institute in that city.

The British government and the railway companies have offered \$500 a reward each for the arrest and conviction of the authors of the recent underground explosions in London.

Indictments have been returned against several St. Louis officials and other parties as accomplices of the gambling ring in that city.

About twenty buildings were burned in Willoughby, Ohio, yesterday, the loss aggregating \$100,000.

A mail train on the railroad from Paris to Brussels collided with a locomotive yesterday and was badly wrecked. Nineteen persons were injured, one fatally.

Monday, November 5.

There was a \$1,500,000 fire in Glasgow, Scotland, on Saturday night.

The steamship "New York" ran into and sank the schooner "Blanche Hopkins," early yesterday morning, about eight miles south of the Five-fathom lightship.

There have been 240 deaths from cholera at Mecca in one week.

A serious conflict between whites and blacks occurred at Da-ville, Va., on Saturday night, growing out of political strife. Four negroes were killed and about twenty persons of both colors wounded.

## RHODE ISLAND.

The old Chestnut Street Church, the mother of all the Methodist churches in Providence, is making healthy progress under the pastorate of Rev. C. L. Goodell. The social meetings are well attended, the spiritual interest is good, and conversions cheer the hearts of the laborers. There are hopeful indications that the Methodist churches in Providence are to reap a good spiritual harvest during the fall and winter.

The Westerly Methodist Church, Rev. G. W. Anderson, pastor, is improving in every particular. The spiritual condition is better than for years past. Several new converts have been converted lately. Class and prayer-meetings better attended, old difficulties settled, backsiders renewing their vows, are among the sure signs of solid prosperity.

Pastor Willett, of Woonsocket, called together a large congregation Sunday evening, Oct. 28, by advertising to preach on "Who are the fool?" His hearers were to blame if they went away in doubt about the matter.

The Hope Street Methodist Church, Providence, is to celebrate its fiftieth anniversary, Jan. 1, 1884. S.

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## Church Register.

## HERALD CALENDAR.

Meetings for the Promotion of Holiness, every Monday, at 2.30 p.m. in Wesleyan Hall, S. S. Convention, at Monument Square, Boston, Charlestown, Nov. 8.

Rededication of the First M. E. Church, Boston, Nov. 11.

Dover Dis. Min. Assn., at Portsmouth, Nov. 12, 13.

Anniversary of the Attilboro' M. E. Ch., Nov. 20, 21.

Annual Meeting of W. H. M. Society, at Prof. S. Paul's Ch., Cincinnati, Nov. 20-23.

REOPENING SERVICES — The M. E. Church, East Greenwich, I. R., having completed the alterations and improvements on their house of worship, will reopen it for divine service on Sunday, Nov. 25, at 10 a.m. Services will be held at 10 a.m. and 3 p.m. Dr. M. J. Talbot, at 11. Sermons to the children of friends of the Sunday-school at 3 p.m. Dr. F. D. Blakeslee, Preaching, at 7 p.m. by Rev. C. B. Pitblado, of Providence. A cordial invitation is extended to former pastors and members to be present.

W. H. STARR, Pastor.

## QUARTERLY MEETINGS.

CONCORD DISTRICT — THIRD QUARTER, NOVEMBER.

Swiftwater & Benton, E. Haverhill, 16, 1 o'clock p.m.

North Haverhill, 5, Franklin, 16, 10 a.m.

Montgomery, 10, 11, 12, 13, 14, 15, 16, 17, a.m.

Tyson, 18, 19, 20, 21, 22, 23, 24, 25, a.m.

Lisbon, 13, 14, S. J. Robins, Jefferson, 24, 25, a.m.

Lancaster, 24, 25, evng., 26, 27, Winterfield, 30.

DECEMBER.

Cooksburyport & Haverhill, 14, Lake Village, 15, 16, a.m.

E. Cuthbert, 2 p.m. L. C. Knapp, 3, 4, eve.

North Monroe, 11, 12, 13, 14, 15, 16, 17, a.m.

Lyman, 18, 19, 20, 21, 22, 23, 24, 25, p.m.

Warren, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.

Landaff, 14, S. J. Robins, Jefferson, 24, 25, a.m.

Roxbury, 24, 25, 26, 27, 28, 29, 30, 31.

January.

Manchester, St. Paul's, 1, Concord, First Ch., 5, 6, a.m.

" " St. James, 2, " B. M. Ch., 6, eve, 7.

Centre, 3, Chichester, 8.

Sundown, 4.

## M. T. CILLEY.

SPRINGFIELD (V.L.) DISTRICT — THIRD QUARTER, NOVEMBER.

Q. C. Sab. Ser., 5, eve.

W. H. Wright, 4, eve.

Pastor, 5, eve.

T. P. Frost, 10, eve.

Pastor, 10, eve.

Franklin, 16, eve.

Groton, 17, eve.

Tilton, 22, 23, a.m.

E. Tilton, 23, p.m.

Gilmanton, 29, 30.

Pembroke, 31.

December.

Cambridgeport & Athens, 1, p.m.

Hollow Falls, 2, p.m.

Woodstock, 3, p.m.

Bondville, 4, p.m.

Princeton, 5, p.m.

South Princeton, 6, p.m.

Westminster, 7, p.m.

Wardrobe, 8, p.m.

Wardrobe, 9, p.m.

Wardrobe, 10, p.m.

Wardrobe, 11, p.m.

Wardrobe, 12, p.m.

Wardrobe, 13, p.m.

Wardrobe, 14, p.m.

Wardrobe, 15, p.m.

Wardrobe, 16, p.m.

Wardrobe, 17, p.m.

Wardrobe, 18, p.m.

Wardrobe, 19, p.m.

Wardrobe, 20, p.m.

Wardrobe, 21, p.m.

Wardrobe, 22, p.m.

Wardrobe, 23, p.m.

Wardrobe, 24, p.m.

Wardrobe, 25, p.m.

Wardrobe, 26, p.m.

Wardrobe, 27, p.m.

Wardrobe, 28, p.m.

Wardrobe, 29, p.m.

Wardrobe, 30, p.m.

Wardrobe, 31, p.m.

Wardrobe, 1, a.m.

Wardrobe, 2, a.m.

Wardrobe, 3, a.m.

Wardrobe, 4, a.m.

Wardrobe, 5, a.m.

Wardrobe, 6, a.m.

Wardrobe, 7, a.m.

Wardrobe, 8, a.m.

Wardrobe, 9, a.m.

Wardrobe,